

A LECTURE ON CHRISTIAN SCIENCE.
(Continued from page 7)

evil, neither tempteth he any man: But every man is tempted, when he is drawn away of his own lust, and enticed. Then when lust hath conceived, it bringeth forth sin; and sin, when it is finished, bringeth forth death."

John writes: "Whosoever is born of God doth not commit sin: for his seed remaineth in him: and he cannot sin, because he is born of God." Dare we, dare we in the face of James' statement that "lust" is the origin of sin, and John's that "whosoever is born of God" cannot sin, dare we again associate the name or nature of God with sin in any manner whatsoever.

Paul says, "There is no respect of persons with God." Do you believe that? Most of you will say to yourselves, Oh, yes. Let us see if you do. As long as we believe in sin, disease, and death to be real, just so long we believe in God, either directly or indirectly, is responsible for them. As you look around you and see one man afflicted (I say it advisedly) with millions of money, another with the direst of poverty, another with perfect health, another with ill health, another with joy unspeakable, and another with misery and woe and despair, if you are one of those who are having to meet the poverty, the despair or the ill health, can you, right down in the bottom of your heart, say you believe God is no respecter of persons?

Some one near to us is stricken with a mortal illness, and we get down on our knees and pray that the illness may be taken from them; that the person may live. If it is from God, it is good; and why do you pray they shall be relieved from it, if it is good? If you believe God sent the sickness, and yet get down on your knees and pray that it be removed, at the afflicted person may live, hasn't the physician who is attending him, if he believes God sent the disease, a right to pray to God, continue in order that the illness may be taken from them?

Mankind says that God is immutable and changeless, but hundreds and millions of times every day it is praying the immutable and changeless God to change, change, change, until mankind is conceiving God as being the very center and circumference of eternal change. As long as we believe God to be responsible for all things, and yet get down on our knees and pray that He may forget His immutability, and take away what we don't want and give us what we think we do want, isn't it true that if our prayer was suddenly granted, we would be seared beyond recall?

Is it logically possible for us to have very much faith in prayer so long as we are held in the bondage of this belief of a changeable God? Oh, if we would only take into our consciousness, for one single instant, that changeless Love, that changeless religion that Jesus the Christ preached to us, there would be no doubt, no fear, and we would go to God in prayer with the serene confidence, the implicit faith, that He who heareth in secret shall reward us openly, which the Master taught is so our birthright and heritage.

This is what Christian Science is asking you to do; this is what Christian Science is laying before you; this is the table that is prepared before you in the presence of your enemies; this is the bread which cometh down from Heaven; this is the water of eternal life—it is yours, it is mine. Let us accept the feast that God has put before us; let us recognize the Comforter, the Way-shower, again in our midst; the Comforter he promised he would send when he said it was expedient that he went to his Father. Then there will be no more broken hearts, there will be no more sorrow, no more tears, no more separation, no more sickness, no more suffering, no more sin, for we shall have entered into the realization that this is the day of the Lord, and with that realization there will come to us peace, that peace which God has promised us; the peace which may be found only in that straight and narrow Way wherein our Master leads us, into the Kingdom of God, which is within.

The revelation of Christian Science came to Mrs. Eddy as the result of a lifetime spent in continuous search and desire for the Spirit of the Word and the things of God. Mrs. Eddy, in her chosen vocation as a religious reformer, occupies a position unique in the history of the world, for she stands alone as the advocate of unqualified faith in God, unswerving trust in His goodness, and unquestioning obedience to all His commands. This calls on her for such meekness, humility, and self-sacrifice, that she never could live such a life were it not for the protecting care of a real, livable, demonstrable religion, wherein she finds immunity from the pangs and agonies suffered by those who turn away from the old concept of God and manifest realization of His presence.

Ever since 1866, Mrs. Eddy has been devoted to the revelation of the way of salvation to mankind with such a singleness of purpose, that mankind is awakening to know her work is inspired, and that Christian Science is the Spirit of the Word Jesus portrayed. Christian Scientists do not worship Mrs. Eddy, nor do they in any sense of the word defy her in their thought. The whole teaching of Christian Science leads us to put self under foot; to have no way and no will save God's way and God's will; and Mrs. Eddy says to the world, and to her followers: "Follow me only so far as I follow Christ;" and in her Christ following she has been the instrument whereby the feet of hundreds of thousands have been planted upon the rock of demonstrably proved Truth of God's promises, and against that rock, in the words of the old familiar hymn, "The gates of hell shall not prevail."

We do love our Leader, but with a love that has nothing personal in it; and we give her only the allegiance and devotion to which her tireless labor in mankind's behalf entitles her.

I told you what Christian Science did for me physically, I am going to tell you more. I had heard, in going to the church with which my mother was affiliated, and in which she was an ardent worker, that just the other side of the valley of the shadow of death there was that beautiful New Jerusalem, the city with its golden streets and its pearly gates, wherein I was told there was no more suffering, no more sorrow; but, strange as it may seem, I did not want to go to Heaven if I had to die to get there, for, with the story of the New Jerusalem I also heard the story of the other place, which is down, and not up, and was told that nearly all who passed through the valley went down and not up. The degree of uncertainty was too great to be attractive, and so there had grown up in my thought, as a young man and boy, a terror and horror of God. I heard that all things were the manifestation of His Infinite Wisdom, and the terror grew and grew in my thought, as I pictured Him as located on some great throne, far above me, ready and willing to crush the very existence out of me at any instant, until I had reached the point where I loathed the name of God.

Then Christian Science came to me and told me mentally and audibly that God is Love! That there is nothing of God in these things! That He has nothing to do with them, and it took away my disease and my suffering! It took away my horror and my loathing for God. Christian Science came to me and gave me God, and when I tell you this I am telling you the story of countless thousands spread all over this globe. Is it any wonder that we love the one who has been so selfless and so faithful in her work that, through it, God has come to us and salvation been brought within our apprehension? We are obedient to His teaching, gladly, joyfully, because it is through her continued teaching, for over forty years, that God reigns and may not be overcome, that the mystery of the Way of salvation has been removed, and the glory of God again been made apparent to mankind.

Mankind's existence is one hideous nightmare of fear, and nothing is done by mankind unless consciously or unconsciously it is governed by an underlying substratum of fear. Mankind fears accident, fears sickness, fears old age; fears if it has any money it will lose it, and fears if it hasn't any money it never will have, and there is your poverty; fears it will die if it eats, and sure it will die if it doesn't eat; fears what it calls the devil; fears God, and fears death with the utter hopelessness and helplessness of abject slavery.

There is an old Arabian fable, antedating the Christian era by hundreds of years, which bears very pertinently on the question of fear. It relates that two spectres were met going into a city by a man who stopped them and asked their names. One of them said, "My name is Cholera," and the other said, "My name is Fear." He asked them why they were going into the city, and Cholera said, "I am going in to kill one man," and "Fear said, 'I will kill all the rest.'" As we read in history the story of the black plague in London, we learn that thousands died at one time, not because they had the plague, but because of their fear of it.

There is no advancement, no hope for man in fear of this kind, and we may escape it by being obedient to our Bible, and seeking first the Kingdom of God that is within us, knowing that it is true that we live, move and have our being in God, who is Love. Herein lies our freedom, for our Bible teaches us that there is no fear in Love, for "perfect Love casteth out fear."

If God put drugs on the earth to preserve and save the life of mankind, why did Jesus, who came doing the will of the Father, fail to use them in the healing which he accomplished? Jesus never used anything for the healing of mankind from disease other than the Word of God, and that never failed.

Ah! I hear some one say, but he did use material remedies when he put clay and spittle on the blind man's eyes. I am going to talk to you about this case, for, when understood, it is one of the most wonderful lessons in the whole Bible. Do you believe that Jesus thought, when he put the clay on the man's eyes, that it would restore his sight? If you do believe that, then you believe that there was an instance in which Jesus failed to foreknow what would happen, for we know that the clay failed to accomplish anything. Did the blind man see while the clay was on his eyes? No! Not until his obedience to the command of Jesus, he went to the Pool of Siloam, which, being interpreted, means "sent," and washed off the clay, did the blind see.

And thus Jesus taught us that, as we cast one side all material remedies, no matter how simple, and go in the way of his appointing, blindly though it may be at first, our obedience shall open the eyes that see not, and we shall behold the glory of God and His son, the living Christ. Now, do any of you think this a far-fetched explanation of that story? Don't you know this is one of the few places in the Bible where not only the word but its meaning is given? "Go wash in the Pool of Siloam," which means "sent," was the command of Jesus, and the man obeyed, and when he had washed he saw. We know it wasn't the clay! We know it wasn't the water that healed him but that it was his obedience to the Word of God, as it came him through Jesus, that made him whole.

Instantly our thought goes back to the story of Naaman, the leper, who

came to Elisha to be healed. The prophet sent out word to him, telling him to go and wash in the waters of the river Jordan. He was wroth, and said "the waters of my country are better than the waters of Jordan." He wanted it done his way, but he was prevailed upon to be obedient to the word of God, as it came to him through the prophet, and he went and bathed in the river Jordan, and came forth every whit whole. When you and I are willing to be obedient, as they were obedient, then there will be nothing that we cannot take to the foot of the cross, and leave it there, coming away free and untrammelled, praising God for His wonderful goodness.

Before I close my lecture, let me say this to those desirous of knowing God, an Spirit, Principle, Mind; do not be satisfied with any one's else statement as to what Christian Science teaches about it, but go to the fountain head and get knowledge, pure and unadulterated, by a careful, prayerful study of your Bible, with the aid of the Christian Science text-book, "Science and Health with Key to the Scriptures," every line of which carries healing to its readers, because it is the result of Mrs. Eddy's having proved that God healeth all our diseases, and is "Love."

My friends, Christian Science is the demonstration of that great, tender, compassionate Love which Jesus Christ manifested to the world, not only in his word, but in his demonstration of its wonderful power. We want you to know that Christian Science is the revelation to mankind today that only as we live the religion of Love, making its demonstration that of doing unto others as we would be done by, are we showing any conception of that religion, pure and undefiled, which the Bible commands us to demonstrate.

Love brings no evil; Love brings no suffering to man; and the understanding of Love, as it is demonstrated in Christian Science, enables man to reach out to his brother with a tenderness, a sweetness, a sense of consideration the world knows not of until it is given to it through Christian Science.

Christian Science is the manifestation of that Love that respects no person, that knows no relationship save the universal brotherhood, bringing to mankind the satisfied consciousness that it is really, demonstrably proved, that God is Love. In this consciousness of demonstrable religion, Christian Scientists have their satisfaction, their joy, their sense of harmony that can never be disturbed, and their consciousness of Love that stretches out into the universe, including all in its omniscience, turning us, weary and heavy laden, to Calvary and the cross, where we are freed from its weight and its shadow in fulfillment of the promise of Him whose word never faileth. There we will find succor of our pain, our sorrow and tears, in spiritual regeneration, emerging gently out of self and away from the world, flesh and evil, into that everlasting peace which God giveth his beloved children, and toward which Mrs. Eddy, God's revelator to this age, is leading us.

We ask you to investigate, not Christian Scientists, but Christian Science, and see how absolutely it reveals the Godly standard, wherein what blesses one blesses all. Every promise shall be fulfilled, and the grand work of Christ, as exemplified in Christian Science, be universally accepted. Then shall His "Will be done in earth as it is in Heaven," then shall we realize that His "is the kingdom and the power and the glory forever," seeing the full fruition of Love, having no other gods than "Our Father which art in Heaven," who is Life, Truth and Love everlasting.

Holland Items.

We all hope that the coming month will be nice weather for the people and not quite so cool.

Mr. H. S. Budd has had two new ground cuttings in the last week, and had a nice crowd of young folks, and after the day's work the young folks got together and had a nice dance each time.

Mr. Eddie Graves, of Ocklockonee, has been visiting friends and relatives at Holland this week.

Misses Florena and Irene Allen, Mrs. Drew Richards and her charming daughter, Miss Linnie, spent the day with Miss Annie Harvey Sunday last.

Hurrah for Mr. J. O. Allen and Mr. T. B. Howell, who have returned from that camp hunt, and report some small game and quite a large wild cat.

Mrs. P. Harvey spent Sunday with the Mrs. Vausas.

J. C. Drew, of Wards, is calling on his best girl at Holland Sunday, and we think that he is expecting to give us some cake before long.

Fred Harris spent Saturday night with J. M. Chambers.

There was an entertainment held at Joseph Richards in honor of W. O. Ames Monday night.

T. B. Howell is still giving Miss Nellie his regular visits.

We all are listening soon to hear wedding bells.

W. C. Allen, Jr., paid Miss Annie Harvey a call Sunday eve.

J. C. Ulmer and wife, of Wetumpka, are spending a few days in Holland this week.

J. A. Livenak, a turpentine man, has left us, and his absence is noted. He has some warm friends in old Holland. His successor was Eddie Atkinson.

We are glad to see the piling of the new bridge being driven on the Gadaden side of the river.

Mr. Hopkins says that we shall soon cross on the bridge and enjoy a picnic, egg nog and a frolic. So rush H. L. I like to see the good work go on.

Well, the next Sunday will be preaching day at Fort Menden, and the Rev. Clifton will preach the sermon.

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Department of the Interior.

U. S. Land Office, at Gainesville, Florida.

February 20th, 1909.

Notice is hereby given that John W. Hamlin, of Pauline, Florida, who, on September 5th, 1907, made homestead entry, No. 3798, (Serial Number 0214) for a 1/2 section 22, township 2 south, range 2 east, Tallahassee meridian, has filed notice of intention to make final five year proof to establish claim to the land above described, before the clerk of the circuit court at Tallahassee, Florida, on the 10th day of April, 1909. Claimant names as witnesses:

A. M. Alexander, of Pauline, Florida.
E. E. Jones, of Tallahassee, Florida.
W. H. Whaley, of Woodville, Florida.
W. H. Anderson, of Woodville, Florida.

First HENRY S. CHURCH, Register

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and Pajamas, Chittenden & Co.

Eloquence of the Welsh.
Here is a little story of an Englishman in Wales: "On the comparative qualities of the English and Welsh tongues I am told of the Welshman who saluted me in the Welsh. I was compelled to confess ignorance. 'Ah,' he said, turning slightly enough to English, 'you should learn the Welsh. My wife was English, and she can speak conversations now quite well.' 'I acknowledged my shortcomings and admitted that I had always understood the Welsh to be a remarkably eloquent tongue. 'Yes, yes, it is so,' said the native. 'In Welsh a man can express exactly what he means. As for the English, I call it not a language at all—only a dialect.' 'You had noted that an Englishman, or a foreigner in speaking his language waves his hands and arms about to help out the meaning of the words, but a Welshman who can speak Welsh well he has no need to move his hands. In the Welsh he can say all that he means.'"—Chicago News.

Five Wheat.

Years ago, about a century, David Fife, a Scotchman of Otonabee, Ont., sent to a friend in Glasgow for a small bag of seed wheat to try in a cleared patch of the backwoods. The friend obtained some seed from a vessel just in from Danzig. Unfortunately it was a fall wheat and reached David Fife in the spring. Nevertheless David Fife sowed it in spring. One can guess how feverishly the backwoods farmer watched for the growth of his experiment. Only three wheat heads survived till the fall, but those three wheat heads were entirely free of the rust that had ruined his neighbor's crops, and those three heads really represented a new variety—wheat, a fall wheat turned into a spring wheat. David Fife treasured the three heads and planted them in spring. Such was the beginning of Fife wheat in America.—Agnes C. Laut in Outing Magazine.

Turn thyself to the true riches and learn to be content with little.—Seneca.

Mothers!
Look out for your Children's
Health while they are young.

HERBINE

TRADE MARK

is a great medicine for children. It keeps their liver active in a mild gentle manner, you will see a healthy color appear on their cheeks, and illness for them will be a thing of the past.

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NOTICE.

REPRINTING SUPREME COURT
REPORTS.

BIDS WILL BE RECEIVED BY THE BOARD of Commissioners of State Institutions at Tallahassee, Florida, until March 18, 1909, for the reprinting of the following numbered volumes, Two, Four, Five, Six, Nine, Twelve, Seventeen, Twenty, Twenty-three, Twenty-four, Twenty-five and Twenty-six.

All bids must be sealed and addressed to the Board of Commissioners of State Institutions, Tallahassee, Florida, and marked "Bids for Reprinting Supreme Court Reports." The contract will be awarded to the lowest and best bidder. Eight hundred perfect unbound copies of each and every of said volumes shall be furnished under the contract, with the exception of Volume Twelve, of which there shall be furnished seven hundred and eighty perfect unbound copies of Part One of said Volume Twelve and five hundred and eighty perfect unbound copies of Part Two of said Volume Twelve shall be furnished. In reprinting said volumes the printing of the captioned edition shall be retained. The contract shall contain a clause binding the publisher not to print any copies of such reports over and above the number contracted to be supplied to the State, under penalty of a forfeiture of the contract price. The contract will be made in conformity with the requirements of Chapter 2023, Laws of Florida, Acts of 1907. The work must be completed within six months from the date of contract. A bond in the sum of six thousand dollars for the faithful performance of the contract will be required. All printed to be in the U. S. Government's office.

W. H. WATKINS,
Secretary Board of Commissioners of State Institutions.

Notice.

To the Tax Payers of Leon County

YOUR SPECIAL ATTENTION IS CALLED to Section 16, Chapter 538, Laws of Florida, wherein it is made the duty of every person owning or having the control, management, custody, etc., of property of whatsoever character that is subject to taxation under the laws of this State, to make return of same for taxation to the County Assessor of Taxes, on or before April 1st. Where you have bought real property, please be sure to bring your deed for same, to have it properly recorded. For your personal property, I am glad to furnish you with the official printed blank in duplicate. As I am obliged to close my books on April 1st, I would kindly request that you furnish me with your return before that date.

WILLIAM C. GIBBS,
Assessor of Taxes Leon County,
TALLAHASSEE, FLA., Jan. 24, 1909.

WOULD MORTGAGE THE PA

A farmer on Rural Route 2, near Ocala, W. A. Floyd by name, has "Buckley's Arnica Salve" cured the worst sore I ever saw, and it was more than the weight in gold. I cannot be without it. I had in mind the form to get it. Only 25c a box of druggists.